

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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NEW SERIES VOL. IX, NO. 33

The Jews were required to wear certain scriptures on their hands that their deeds might be right, on their foreheads that their thinking might be right and between their eyes that they might see things with pure and clear vision. Their hands, their heads, their eyes, as well as their hearts should all co-operate to honor God. So should ours, so should men everywhere.

"Ye shalt not go after other gods, or the gods of the people round about you." God's people are too apt to become subservient to pleasure and selfishness and vanity and avarice. The world round about us exercises a constant baleful influence upon us. The only protection is to carry God in our hearts and heads and to remember that while He is a loving God He is also a jealous one; and that His wrath is as terrible as His love is tender.

Moses warns the Israelites against the perils of prosperity, being transferred suddenly from a wilderness to a land flowing with milk and honey. No danger is greater than that. Few be there who can endure it, and they, like many others, were very liable to forget the Lord who had guided them through the dangers of the wilderness and delivered them from the hand of bondage. Apt are we to forget in the day of prosperity, Him who blessed us in adversity and bondage.

"And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up, and thou shalt write them upon the posts of thy house and upon thy gates." We must have religion in our home. We must teach the Bible to our children and do so diligently, and we must talk it in our homes. How few even of devoted Christians follow the command of Moses. Not often is religion now a source of conversation, and few homes there be in which the Bible is diligently taught to children. We should bear God's words in our hearts at all times, as we walk along the way with business associates, as we lie down at night and as we rise in the morning. It should permeate our whole life, and should be written upon the doors of our homes and the portals of our places of business. This is what true religion is.

"My observation of cigarette smokers has confirmed my belief that no man or boy who is a victim of the cigarette habit can keep himself up to a high mental or physical standard. Cigarette smoking leads boys into bad company and a demoralizing environment. A New York City magistrate says that ninety-nine out of a hundred of all the lads charged with crime, from misdemeanors to burglary, have had their moral sense weakened by the poison of cigarettes. A study of the subject of cigarette smoking convinces me that it has a fatal effect on one's success in life. When indulged in to excess, it destroys the ability to concentrate the mind, which is the secret of all achieve-

ment. It drains off the physical energy, and saps the vitality and force which should be made to tell in one's career. It blunts the sensibilities and deadens the thinking faculties. It kills ambition and the finer and more delicate instincts and aspirations. The whole tendency of the cigarette nicotine poison in the youth is to arrest development. It is fatal to all normal functions. It blights and blasts both health and morals. It not only ruins the faculties, but in some instances unbalances the mind. It creates abnormal appetites, discontent, nervousness, irritability, and, in many, an almost irresistible inclination to crime. In fact, the moral depravity which follows the cigarette habit is appalling. Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the line, are its general results."—Marden.

It was on the last day but one of 1864 that a new thing happened in Mexico. On that January day, Thomas W. Westrup, a young Englishman, and two Mexicans were baptized. The same day the First Baptist church of Mexico, and, indeed, the First Protestant church ever organized in this great neighboring country of ours, was constituted with five members in the city of Monterey. Mr. Hickey, the minister, and his wife, with Mr. Westrup and the two Mexicans, baptized at the same time, constituted the new church. The day of small things is never to be despised. "This church still lives and has given preachers, members and money, sometimes all three, to nearly every Baptist church now existing in Mexico."—Foreign Mission Journal.

College Tidings.

Mississippi College will open Wednesday, October 2. Jennings Hall is nearing completion and will open for students Monday afternoon September 30th. All students should reach Clinton as early as Tuesday, October 1st. The prospects seem to indicate the largest attendance in the history of the college. Jennings Hall is a beauty and will add greatly to the possibilities of the institution.

Hillman college will open one week ahead of Mississippi College, Wednesday, September 25th. Every place in the boarding department is engaged and applications are still coming in. I am trying to arrange for a few extra rooms and hope I shall be able to do so.

New residences are going up in every direction in Clinton and all indications are hopeful.

Let everybody smile!

W. T. LOWREY.

Another Good Meeting.

This is my home church. I was saved, licensed to preach and received great encouragement and help while struggling for an education at Mississippi College. Some two months ago I received a very cordial letter from Bro. Hicks, the greatly loved pastor, to help him in a meeting here again.

It was with great pleasure that I accepted the invitation and looked forward to being with Brother Hicks once more. How sad it was to learn on reaching home that he had passed to his reward. His death was a great personal sorrow to me. I loved him as I have loved very few men. He was always so sincerely interested in my success and his letters so encouraging. How I will miss him! A great and noble man has fallen. Few men have done better and more lasting work than he. He was an able and eloquent preacher. His life was pure and sweet, and always sympathetic and helpful. He was loved by everyone who knew him. His churches always prospered and a great host was led to Christ through his ministry. He was constantly baptizing people through the year. He was an earnest and enthusiastic supporter of all our benevolent causes. His going away has left an aching void in many a heart that will be hard to fill. Oh, how it grieves my heart to think that I shall see him no more on this earth. Heaven is getting better all the time. Sometimes I feel that I can hardly wait for it. God bless his bereaved family, and comfort them. May God soon send to his pastorless churches a leader that the work may go right on.

This great sorrow had prepared the hearts of the people for a great meeting. The people came in great crowds and such interest and attention I have never seen. A great blessing came to us all. We could not expect a great ingathering as most of the people in that community already belong to the church. But twenty-one were added to the church. On the fourth Sunday morning in August it was my privilege to baptize fifteen happy souls in the pool where Brother Hicks had baptized so many. It was a sad, solemn service. This is one of the best churches in the land. No better people live on this earth. A better band of young people could not be found anywhere. How they did work in this meeting. God bless them every one. Sometimes I get a little discouraged at the way the world seems to be going, but when I get into a community like this I take new courage. This world is full of heroes and heroines and some glad good day the "kingdom of this world is to become the kingdom of our Lord and his Christ."

The fifth Sunday in this month we are to begin a series of meetings here with Brother J. L. Low assisting. I crave the prayers of all my friends and those interested in the work here.

W. S. ALLEN.

New Hope, Webster county.

Rev. W. A. McComb, pastor of the Galilee church of Gloster, has been called to the pastorate of the Emanuel Baptist church, Alexandria, La. From some of our daily exchanges, we learn that he has indicated his purpose to go about October 1, 1907. We shall regret to lose him from Mississippi, but the "field is the world."

Predestination and Fate.

E. L. Wesson.

In the Record, of September 5th, Brother W. Alex Jordan reviewed my article of August 22, but he changed the subject to "election."

I am glad that he reviewed the article, I wrote it to call forth a review. We cannot get both sides of a question duly considered without a "cross-firing," and it is a fact that we need two-sided discussions of old-time doctrines right now, that the truth may be made manifest (2 Cor. 11:19), and to cause the young to read the scriptures on election.

The only suggestion needed concerning such discussions is that we confine ourselves to the questions discussed and say nothing unkind about each other, because our views differ.

I do not believe that any man believes in the Bible doctrine of Predestination more strongly than I, neither do I believe that any man loves the Bible doctrine of Election more than I do; nor do I believe it possible for any one to hate what I consider a perversion of these doctrines more bitterly than I. Of the perversions of these great doctrines—i. e., perversions as I see them—I may say as David said of those who hated him: "I hate them with a perfect hatred"—Ps. 139:21.

My reasons for hating so bitterly these, gross perversions are, that, as I see them, they dishonor God and His word; make man a mere machine and labor a farce.

It is a fact, as stated in the old Philadelphia Confession of Faith, that God hath decreed in himself from all eternity by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass, then unquestionably all things must come to pass just as they do and be just as they are. I can see no other conclusion. Therefore, if this statement is true, everything is now, and has ever been, just as God "decreed in himself from all eternity," it should be; and the Christian Scientist is right in saying there is no evil.

Mark you well that I am not writing about the Bible doctrines of predestination and election, but the fatalistic doctrine set forth in the Philadelphia Confession of Faith—the formulated statements of uninspired men concerning the great doctrines of our God: which statements, I believe, dishonor God and damn men. I will come to the Bible teachings later.

If the above stated doctrine concerning God's decrees is correct, then the Bible picture of Jesus weeping over Jerusalem is too mysterious for me.

Why should the Son of God have wept over what the Father God "decreed in himself from all eternity" should come to pass? How can we account for His weeping without making Him rebellious against the Father's decrees, or else a mere machine simply fulfilling one of the unchangeable decrees?

Let those words of the Confession stand just as they read, and if you can make out of Christ, angels, men and demons anything but machines fulfilling in every detail God's unchangeable decree, you can do more than I can. But I see no such teaching in the Bible. The Bible holds men accountable for what they do, and blames them for doing wrong, which would be worse than folly indeed. "God hath decreed in himself from all eternity, by the most wise and holy

ably, all things whatsoever comes to pass."

I love the Bible doctrines of predestination and election: It is this Calvinistic fatalism that I am against forever, because I believe it dishonors my God. As I see it, not a single passage in God's word teaches such fatalistic folly. If that statement if "God's decrees" is correct, then He decreed that some men should repent and some should not (for that is what "comes to pass") and He "decreed unchangeably, all things whatsoever comes to pass." But notwithstanding this human statement it is written, "God now commandeth all men everywhere to repent"—Acts 17:30.

If the statement concerning God's decrees is true, then the scripture statement makes Him command some men to do what He "from all eternity" decreed that they should not do, for it is stated that he "decreed freely and unchangeably, all things whatsoever comes to pass," and some men do not repent.

If the statement of the Confession concerning God's decrees is correct, what must we say of his own command? If the command is of God, what must we say of the Confession? I believe the Bible is the word just and righteous, therefore, I cannot, in of God, and I believe that God is Allwise, the face of the statement of His word that He, "now commandeth all men everywhere to repent, believe the Calvinistic statement of the Confession concerning His "decrees." As I see it, the scripture statement mocks the human statement concerning "God's decrees," and I must believe the Scriptures rather than uninspired men. God cannot contradict Himself.

I believe in God's decrees, as I learn them from His word, but not as formulated in any human creed that I ever saw.

I believe in predestination and election, as I learn of them from the book, but not as any set of men, uninspired, has ever yet formulated them.

I believe that "before the foundation of the world" God decreed or predestinated, that Jesus Christ should come into the world and suffer and die for sinners—all sinners, for "He tasted death for every man."

I believe that from the same date He predestinated or decreed that all, in all the ages of the world, who believe in Christ, should and shall be saved because they believe; and that all, in all ages of the world who do not believe should and shall be forever lost, because they do not believe in Christ. Of course I speak of accountable beings. Accountability implies ability to believe, for where there is not ability there can be no accountability.

Christ said, "No man can come to me except the Father who hath sent me draw him"—John 6:44, therefore no man can be responsible until he is "drawn," for a man cannot be held to account for not doing what he cannot do. There is room for some good thinking right there.

No man can come until he is drawn, but all can come when drawn, however, all who are drawn do not come, for it is written, "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him, but we are not of them that believe to the saving of the soul."—Heb. 10:38, 39.

It is clear that those referred to as "drawing back" never reached faith in Christ, they drew back unto perdition, therefore they were previously drawn to believe, but did not. No man can come

until he is drawn of God, but every man who is drawn can come, and is responsible for his own damnation if he draws back and does not "believe to the saving of the soul."

Paul said, "We are bound to give thanks to God for you, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"—II Thes. 2:13. Christ is the "true light that lighteth every man that cometh into the world"—John 1:9—and to "as many as received him to them gave he power to become the sons of God, even to them that believe on his name"—John 1:12. Responsibility comes with God's drawing, and perdition comes from man's drawing back; therefore see that ye refuse not Him that speaketh. For if they escaped not that refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven"—Heb. 12:25.

Think over these things and wait till the next before you reply.

In the August 25th number of "Kind Words" published by The Sunday School Board, is an editorial on "Salvation" which it seems to this writer, is misleading and needs some explanation. In fact, any intimation of salvation by character is both dangerous and untrue. The writer of this editorial says "his aim is Christlike in the character. In that sense salvation is a process, not a state instantly achieved." Again, "You hope you are saved." Some jealous souls insist on you saying: "I know I am saved." Let me tell you how far you are saved in literal fact; you are saved just in the degree that you are like Jesus Christ in temper, spirit, and deed. How much of Jesus Christ is formed within you? Do not misuse texts of scripture like: by grace you are saved, to obscure this inexorable demand of moral likeness to Jesus. Our Lord's salvation is slow in the individual life. Not one of us is good. Work out salvation, because God within enables. You must be conformed to his image. You must live Christianly. It is a great salvation, and should not be wronged by our small and narrow conceptions. "His aim is Christlikeness in character." Suppose this is not attained. Will the individual thus falling short in character be lost? The writer of the editorial says "not one of us is good." Then to the degree that we are not good are we lost? Then you have an individual partly saved and partly lost—"saved just in the degree that he is like Jesus Christ"—lost just in the degree that he is unlike Jesus Christ. This is the rankest unitarianism and rampant heresy for which there can scarcely be found any excuse especially from the source from which we find it issuing.

The story is told of Dr. Berry, a unitarian, who was invited to the bedside of a dying and sinful woman. The invitation was given by a daughter who said: "I want you to come and get my mother in." Dr. Berry followed, thinking her mother was in the gutter, drunk. He found her in an upper room of a disreputable house. He began by telling her of the beautiful life of Jesus and that she must be like him, and "live the life." But, she said: "Dr. I am a sinful woman and am dying." Then, as if by revelation the doctrine his mother had taught him, came to him, and he changed his whole system of theology, and told her to believe on the Lord Jesus Christ and she would be saved, and Dr. Berry says I got

her in, and I got myself in too. It all grows out of making salvation a process. In no sense is salvation a process. The working out of our salvation is a process. God saves us, but we work out our salvation. If I work out my own field, I must have a field to work out. If I work out my own salvation I must have a salvation to work out. I don't work to get it, or keep it, but in order that it may bear fruit. I got it another way and I keep it another way.

Paul says: "By grace have ye been saved through faith and that not of yourselves; it is the gift of God; not of works that no man should glory. For we are his workmanship, created in Christ Jesus for good works." Salvation here is a gift. The creation comes first then good works. If salvation is a gift, it is not a process, certainly in which we have a part. Our only part is to accept that which God gives us in Christ. The creation is not a process certainly in which we have a part. The creation is in Christ Jesus and is a perfect work. Col. 2:9-10 says: "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, etc." The creation is an ideal one. We are not complete in ourselves but in Him. We shall be complete in ourselves when we awake in His likeness, but not before. But every believer is complete in Him, the moment he believes on him—therefore saved. We are saved by the righteousness of God in Christ. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." "Who was delivered for our offenses, and was raised again for our justification." The righteousness of God is wrought out in Jesus Christ in his life, death and resurrection. Your character, however good, can add nothing to His righteousness. Belief was reckoned unto Abraham for righteousness, that is, simply believing God he was credited with God's righteousness. "Now the moment we believe on Jesus we are credited with the righteousness of Jesus. This saves us. We then work for Him because He has worked for us. We thus have an inner and outer motive for work. "The love of Christ constraineth us"—and "his seed remaineth in him." "He cannot sin because he is born of God." "This inner man is perfect and cannot sin. The outer of fleshly man does sin. "If we say we have no sin, we deceive ourselves, and the truth is not in us." Our character is tinged with the outer life, hence is imperfect. If we follow our inclination we would be perfect, but this we do not, nor can we. The inner life is already saved—not more so because wrought out in character. The outer life of flesh is corrupt and unsaved, and will be until the resurrection. Paul says, "waiting for the adoption to wit the redemption of the body." The soul is saved, the body is not. All the outworking of the new creation can't change or redeem the body. But we have the "spirit of adoption." We are really saved. "In whom having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession, unto the praise of his glory." This refers to the resurrection of the body. We are saved by hope only with reference to the body. We know we are saved when we trust Jesus. Hope has reference most usually, if not always, to the resurrection. "These things have I written unto you that ye may know that ye have eternal life."

Now the editor of the above article thinks that it is a crime to know it, John

says that is what he wrote his epistles for. I admit if we are saved by a process, we can never be sure, for we can never know whether we have completed the process. If character is a part of salvation then we can never know about our salvation, for we can never be certain about our character. Besides our character is not complete until death, and maybe not then, hence there must be doubt and dread in the last moment. How can we then say with Paul, "Therefore being justified by faith we have peace with God." We are justified through faith. That saves. It ought to bring peace. By faith the law releases its claims on us, hence we go free. The dungeon door is opened and we walk out. After we get out of the condemned cell, we are justified by works, not in order to get out, but being out we go to work for Him who released us, and are justified in what we do. That is what James means by saying Abraham was justified also by works. He was justified by faith—that saved. When out of condemnation he offered Isaac and did a good work by which he was justified, but not saved, for he had been saved for about 25 years when he offered Isaac.

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, etc." He saved us, a work completed in past for he saved us. Put it straight, Bro. Editor of "Kind Words."

Fraternally,

W. ALEX JORDAN.

Oxford Association.

The Oxford Association met September 4-6, 1907 with Big Springs church, 6 miles west of Water Valley.

Brother Orphanage Jennings "a layman" was made moderator, Bro. W. W. Dickens, treasurer and Bro. A. T. Bobo, clerk. These are also "laymen."

This "meeting" was pronounced to have been in many respects a "great association" not a single jar, and the spirit of lovely fellowship. Some additions by baptism, a conservative increase in contribution, and the churches are healthy.

The writer begs to briefly note some things easily seen, even by a small layman. The first good thing impressing him as worthy of report is, how the Big Springs membership love and showed their love to their pastor, the matchless and lovely man of much serving, Bro. W. I. Hargis. He is so exemplary, sturdy and mild. Big Springs is very correctly named, who of "the messengers" but will say "yea" on recalling that "big table" and big crowd, and how at the very closing hours, not one had gone away. Big Springs, big hearted brethren and sisters and big hearted neighbors and neighborhood. Fine place for an association; a people whose names would be read with interest in columns of The Baptist Record, and it is hoped that Brother Wesson will "write them up," but for fear he had upon his heart only "the poor widow woman," the writer here begs permission to make passing allusion to the presence there of so many fine young women; so active; and without whom, where were the music, dinner life? Especially the fine family of five, and the mother, with whom Bro. H. L. Johnson, "the unexcitable" shares the honor of associate membership, and the "feed corn" for Leveall "dominique" and Brother Higginbotham "leghorn egg machine" for the cause of "woman's work."

The association was also big because of the visiting ministers and the causes so ably represented. Bro. A. V. Rowe, our secretary, a veritable giant every way, a man of God. How our people do love Bro. Rowe. Then there was our state paper "The Record" ably represented by Bro. E. L. Wesson in just that way as he only can. Well-known and loved, warm-hearted and zealous, Wesson was the right man in the right work. They do say "keep him at that."

The Big Springs Association was the biggest association in Mississippi from the standpoint of "her pastors," whom to know is to love and honor—Stubblefield, Hargis, Lee, Mahaffy, Derriek, Johnson, Courtney, and some especially fine ones coming on new from the preacher shops at Clinton in McKee, Taylor and Hamilton. The spirit of enlargement manifested vigor in an overture to Coldwater Association and those churches therein, lying in Lafayette county, west of the railroad, and those in Panola north of Tallahatchie river. A committee of messengers, headed by Lee, Lowrey and Hargis, were sent as messengers thereto to interview, interest and invite them to come and join the Oxford Association.

"The reports" will make good reading. The reports on "Sanitarium" and the "Layman's Movement" awakened enthusiastic attention. The "Sanitarium" is certainly the right thing, and surely will be speedily established. But if "The Layman's Movement," "the Woman's Work," "The B. Y. P. U.'s," "The W. M. U.'s," "The X. Y. Z's" and Brother Rowe's "eliminations" are to be perpetuated, please tell us, where will be the room for the somewhat needed organization, to be called "The Interdenominational fad killer's club," besides, who will be left to help our already "Society ridden" pastor do the Lord's work?

The biggest thing of all in the heart of the writer was Brother Rockett's sermon on Sanctification. Do get him to publish it in The Record.

Yours,
"TAUGENT"

Ackerman.

I have been pastor of French Camp Baptist church for nearly four years. Last Sunday night we closed our meeting with sixteen additions, ten of those for baptism. The church asked me to hold my own meeting and I tried to do so. The Lord was with us at every service. At the close of the meeting the church gave me a unanimous call for another year and raised my salary fifty dollars.

The Chester Association meets with Blythe Creek south of Mathiston on Saturday before the first Sunday in October. Be sure and come if possible. We need you.

Yours for Christ,
J. R. NUTT.

Five foes of Missions are:

Ignorance, Indifference, Dissension, Prayerlessness, Peruniousness.

The cure for these are:

Education, Agitation, Co-operation, Supplication, Dedication.

The above form and address on missions, before the B. Y. P. U. at Spokane, Wash., by Rev. Henry LaFlange return missionary from India.

L. P. LEAYELL.

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The Layman and Evangelization.

He that saith he abideth in Him, ought himself also so to walk, even as He walked. The relation of the redeemed and the redeemer in clear yest forth in the Master's teaching, but nowhere more clearly than in the parable of the vine. If the branch abide in the vine surely it will partake of the same nature as the vine, indeed, this is the only condition of being in favor with God, that there is fruit bearing "for without me ye can do nothing." But, brother, how are you going to bear fruit? Is it by neglecting your own spiritual life? But the unfruitful life is out of the sphere of Christ's influence. But what is the fruit of a Christian's life? It is simply souls whom he has led to the Saviour and induced to accept Him. Well, you say, "I have done this" all right that is good so far as it goes, but we cannot discharge our obligations by confining our efforts to our own community or country. We are commanded to go into all the world. This is a proposition which we cannot solve in our head. We must get down and work it out. If we can not go in person, we must simply go by proxy. To do this, we must just hand out a certain amount of cash to pay the expenses of our proxy. The amount is indicated in the teachings of the Old Testament: "and of all that thou shalt give me, I will surely give the tenth unto thee. This seems to have been a spontaneous outburst of gratitude from the very soul of Jacob, and is worthy of imitation. And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord." The method of procedure is clearly set forth in the teachings of Paul. "Upon the first day of the week let everyone of you

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lay by him in store, as God has prospered him." Brethren of the laity, there is an obligation resting upon you, and the Laymen's Missionary Movement is an outward expression of an inward consciousness awakened to a realization of the debt of gratitude. Will you catch step with this great movement, and be a part and parcel of the first bearing vineyard? or are you willing to let others do the work and reap the harvest, and you drift along through life's journey simply "a cast away?" It is for you to answer.

The new house of worship at Weathersby will be dedicated to the service of God on the fifth Lord's day in this month. Dr. H. F. Sproles of Clinton, will preach the dedicatory sermon.

Bro. J. R. G. Hewlett writes: "I am at Lena assisting Pastor Dear in a revival meeting. Had a good day yesterday, 7 professions and 4 additions by baptism. Will go from here to Walnut Grove for another meeting.

Rev. A. T. Cinnamon has accepted a call to the pastorate of the Senatobia church, and is actually on the grounds, having been there. We welcome Brother Cinnamon to our state.

Bethany church at Slate Springs has called her present pastor Rev. A. C. Mason for next year and moved up to two Sundays. A committee was also appointed to report at the next meeting on the advisability of purchasing or building a pastor's home. On the second Sunday in October this church is to ordain three of her best and most active young men as deacons, J. S. Dorroh, D. S. Patterson and John W. Criss.

The Zion Association met September 4th with Shiloh church, Montgomery county, Rev. T. M. Wilson and J. W. Spencer the moderator and clerk, were re-elected. Messengers were present from all the churches with possibly one exception. The usual reports were read and adopted—the report on missions, however, was one of the best ever read before the association and was very ably discussed. Bro. Byrd was present and spoke on Sunday schools. The next meeting of the association is with Pleasant Hill church, four miles north of Slate Springs.

On September the 9th Rev. Otto Bamber and Miss Pauline Underwood were united in marriage in the Baptist church at Terry, Miss. Rev. W. A. Hewitt officiating. All Mississippians who read The Baptist Record know of Brother Bamber as one of our evangelists. Miss Pauline is a daughter of our once college mate, deacon I. U. Underwood, of Terry, Miss. The Baptist Record wishes this young, consecrated couple the largest measure of usefulness and happiness. Rev. W. A. Gill of Wesson, assisted Bro. W. A. Hewitt in the ceremonies. The young couple left immediately for Chicago, where they will spend several months in the Moody Institute.

The proceedings of the second meeting of the General Convention of the Baptists of North America, at Jamestown in May last have been published in an attractive pamphlet of 75 pages, and include all the addresses and much other matter of inter-

est and value. Pastors and intelligent business men of our churches will need it to keep a breast of the progress of the denomination. Several of the addresses are of a high order and of permanent worth. A copy of this and of the proceedings of the St. Louis meeting when the convention was organized, will be sent on remittance of fifty cents to E. M. Thresher, treasurer, Dayton, Ohio.

Pocahontas church has just closed a good meeting. G. W. Riley, pastor Griffith Memorial Church, Jackson, doing the preaching, with a number of professions and 8 accessions, the church much revived, the prayer meeting and Sunday School resurrected and 33 1-3 per cent. added to pastor's salary. Rev. P. A. Haman has been pastor of this church for about 15 years and is loved by his people and the town more and more as the days go by. Brother Riley was asked to be with them again next year.

The third annual report of the Henry Phipps Institute for the study, treatment and prevention of tuberculosis has reached our table. It contains about 450 pages. The institution is located in Philadelphia. The medical staff consists of thirty-six specialists who are devoting all their powers to the study and treatment of the very common and much-dreaded disease, tuberculosis. The information in this report could not fail to be of much value to anyone who would take the time to read it. Very elaborate statistics are given and also some fine illustrations. It appears that 1251 patients were admitted to this institution during the year just closed. Science is sparing no pains or money to discover a sure remedy for tuberculosis.

New Church Organized.

Dear Bro. Bailey:—The organization of the church at Fletcher, one of the mission stations, was perfected yesterday, the second Lord's day of September, A. D., 1907. Brother T. J. Burks of Yazoo county, Miss., came down and assisted in the organization of the church which resulted in four by letter and four by experience with others soon to follow. Brother G. L. Brashears, of Crystal Springs, conducted the protracted services. We praise God for the victory, through our Lord and Saviour! Amen.

G. B. W. Jr.

Adelle, Miss., September 9, 1907.

A Hearty Welcome.

To Pastor A. T. Cinnamon, now located at Senatobia. I take great pleasure in introducing Brother Cinnamon to the brotherhood as a safe, sound, trustworthy yoke fellow. I was his pastor at Morganfield, Ky., for three years, and a truer lawyer, deacon and Sunday school superintendent never lived, and now that he has entered the pastorate, after having taken a course in the seminary we shall expect to hear great things of him.

Fraternally,

G. W. RILEY.

"We had the best association I ever attended and I feel that great good was accomplished. We meet next year at Shuqualak and I hope you can meet with us. With best wishes for you and your great work, I am sincerely"

J. C. HARDY.

September 19, 1907.

"Predestination and Fate."

By E. L. Wesson.

I got almost through with the Confession in my last article, but a few more points need to be touched before we turn to the scriptures.

As I see it, the special point of trouble with all Calvinists is that they try to bring God's dealings with the souls of men within the compass of their imperfect comprehension of His infinite foreknowledge, and their limited comprehension forces them to believe that "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass."

And the same effort to figure out how God must have done to meet their understanding of what His foreknowledge requires, causes them to believe that "by the decree of God, for the manifestation of his glory, through Jesus Christ, to the praise of his glorious grace: others being left to act in their sin to their just condemnation, to the praise of his glorious justice." The same effort to comprehend the foreknowledge of Jehovah also makes them believe that "These men and angels thus predestinated and foreordained are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished." And this belief compels them to believe that God's dealings with men as to salvation are not equal, and that He draws the "elect" effectually by His grace, but only gives the non-elect "some common operations of His Spirit" and that they are not "effectually drawn by the Father, therefore neither will nor can truly come to Christ, and therefore cannot be saved"—but must be damned for not doing what they cannot do. But as I see it, such doctrine dishonors God, contradicts his word, and makes all beings, both bad and good, simply fill the destiny to which they were decreed, and then part of them be punished for doing it. If God's unchangeably decreed from all eternity all things whatsoever comes to pass, that means both bad and good, therefore the vilest acts are but the results of the decrees of God. If that is not true I cannot understand words.

But is that true? If so, why is it written "God now commendeth all men everywhere to repent?" It is a fact that all men do not repent, therefore, according to the Confession, He decreed that some should not, for He "decreed whatsoever comes to pass"; why then should He command some men to do what He before decreed they should not do? Does not God's command to "all men everywhere to repent" imply that He either wants all men everywhere to repent, or else is acting deceitfully with part of them? Why command all to repent unless He wants them to repent? But if he wants them all to repent why does He "effectually draw" some and just give to others "some common operations of the spirit?" If we say that He "now" wants all men to repent, then comes the question why did He then decree that all men should obey His command? Has God changed? If not, then either the Confession or the command to all men everywhere to repent is wrong—and I say it is the Confession. "Let God be true and every man a liar."—Rom. 3:4.

Again, does not God's command to "all men everywhere to repent" imply that all either have, or will be given, the ability to repent? A command to do implies ability to do. It would make God a mocking tyrant

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to say that He commands men to do what they cannot do and then punishes them for not doing it. But the Confession says of those "left to act in their sin to their just condemnation," that, "not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved." Must we believe that God will mock a soul by commanding it to do what it cannot do because "not effectually drawn by the Father," and then damn it because it does not? Some may believe it, but I cannot. Yet I know it is written in Acts 17:30, "God no wommandeth all men every where to repent." I cannot understand the mysteries of God's infinite wisdom, but I cannot believe an Alwise God ever did decree one thing and command another. His decrees and His commands must harmonize, therefore since the Calvinistic Confession and the scriptures contradict each other, pardon me, for standing by the scriptures.

According to II Thes. 2:13, God's choice from the beginning was to save "through sanctification of the Spirit, and belief of the truth;" if, then, all are by nature unable to believe, and he gives to some enabling grace, but does not give that grace to others, must we believe that He will damn them for not doing what they cannot do? Did you say they are already condemned? Yea, but so were all the rest, even "we were by nature the children of wrath, even as others"—Eph. 2:3. We inherited our lot just alike. So helpless is the condition of every one that Christ said, "No man can come unto me, except the Father who hath sent me draw him"—John 6:44—can we then believe that God knows fully our helplessness, would mock such poor, helpless, souls by commanding them to do what they cannot do, and then punish them because they did not obey? Remember, it is written "He now commendeth all men every where to repent"—Acts 17:30; and that the Confession says that some "neither will nor can truly come to Christ, and therefore cannot be saved."

Of the condemned ones Jesus said, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" John 3:18. Must we believe that God would condemn men for not doing what they cannot do? Paul speaks of Satan as a deceiver of "them that perish because they received not the love of the truth that they might be saved," and said "for this cause" (that is, because they received not the love of the truth) "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness"—II Thes. 2:9-12.

Could they have believed? If not were they to blame they did not believe? Think of God sending delusions to a man for not doing what he could not do. In another place Paul wrote, "If our gospel be hid it is hid to them that are lost: In whom the God of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"—II Cor. 4:3-4. Did God decree that Satan should do that, and then punish him for doing it; and punish the blinded souls too? I may be "blinded" myself, but it does seem to me that every word in the Confession about God's decrees contradicts the scriptures and stultifies Jehovah.

Paul said in Romans one of those who had God revealed in nature, etc., but did not glorify him, "that they were without ex-

cuse"—Rom. 1:19. Could he truthfully have said that if they were decreed to do just as they did? Yet the Confession says, "God hath decreed in himself from all eternity, all things whatsoever comes to pass." God said, "Because I have called and ye refused," etc., "I will laugh at your calamity"—Proverbs 1:24-28. Did they have ability to answer? If not was not God mocking them? Does not accountability imply ability? Jesus said "no man can come to me except the Father who hath sent me draw him." Can a man, then, be responsible until he is drawn? Is one responsible for what he cannot do? We will all agree on this, all who are drawn can come; but that does not imply that all who are drawn do come, for it is said some "draw back unto perdition"—Heb. 10:38-39. Doesn't ability to "draw back" imply ability to yield? So far as I can find, it is nowhere said that any are elected to believe, but it is said God chose to salvation through faith—II Thes. 2:13; and it is said, "Ye are all the children of God by faith in Christ Jesus" Gal. 3:26; and it is said "To as many as received him to them gave he power to become the sons of God, even to them that believe on his name"—John 1:12. This is it as I see it. Christ "lighteth every man that cometh into the world". The Spirit reproves "the world of sin, of righteousness, and of judgment"—John 1:9; 16:8, and those who believe are saved because they believe, and those do not believe are condemned because they do not believe. See John 3:18.

My idea is that God predetermined to save throughout the ages all who should believe—all as a class—and that He elects each one individually when he yields to the influences of His word and spirit and really desires salvation, and that each such one is then given to Christ. Therefore Christ said, "All that the Father giveth me shall come to me, and I will raise them up at the last day"—John 6:37. Please mark well that present tense—"Giveth."

I cannot fathom the depths of Jehovah's wisdom, but I do know that He puts the responsibility upon the individual, and He would not do that were some unable to believe.

Senatobia.

Will you kindly allow space for a few words from Senatobia. The writer has accepted the call extended to him by the Baptist church at this place, and with his family has moved into the comfortable parsonage next door to the church. The cordial reception accorded us has made us love these people already, while the bountiful supply of provisions placed in our pantry by them, insures us against physical hunger for many a day. Under such happy auspices the pastor takes up the work hopefully, devoutly praying that the Lord may make his ministry a blessing to the church and community.

Fraternally,
A. T. CINNAMOND.

Mrs. H. J. Vanlandingham, no wof West Point, widow of the late Rev. H. J. Vanlandingham, will reside in Blue Mountain next year, where her youngest son Harry will attend school at Mississippi Heights Academy.

Rev. A. W. Hill of Missouri, who graduated from the Seminary at Louisville, last commencement, becomes pastor at Benton, Ill.

The Religious Meetings in McComb City.

THE series of fifteen days' meetings is notable for three marked characteristics.

First, the beautiful harmony and united endeavors of pastors and people of different denominations in this community to bring men and women to accept Christ as a personal and living Saviour. There was unity in prayer, unity in aim and unity in purpose. A common concern for lost men and women. Not a dissident note marred the gracious spirit of common brotherhood in all this meeting.

Second, the simplicity of the preached word, without any attempt at labored exposition, or portrayal, and the presentation and setting in bold and clear relief in every sermon and in every service, the two fundamental truths of the gospel—repentance toward God and faith in the Lord Jesus Christ, based upon that greatest of all the heavenly dispensations of grace, "without the shedding of blood there is no remission of sin"—these made the service unique and invested it with a quiet, yet awful solemnity. The prize to be gained was eternal life. There was no blind emotional excitement. The great, cardinal truths of the gospel relating to salvation and life were addressed to the understanding. Superstition, which ignores the comprehension of these truths, was discouraged and repudiated in every service.

For all these reasons audiences have assembled in this house three times each day—the service continuing each time from two to three hours. The two services in the day, attended by an assembly of one thousand to two thousand people, and at night, from 2,500 to 3,000. No such solemn religious congregations have ever met daily for fifteen days in the history of South Mississippi. How marvelous! How wonderful the drawing power of the simple story of the cross. No such assemblies were ever more attentive and reverent. The very spirit of God brooded over the great multitude, and there were solemn searchings of the heart and the life. Under the gracious influence of these gospel truths and the Spirit of God, six hundred and seventy men and women turned toward God and accepted Christ.

Third, in the past forty years I have taken part in or attended many meetings of Christian people—meetings protracted for days, definitely set apart, as means of grace, and in order to make especial endeavors for the conversion of the people of the community. I have heard the confessions and professions of those that presented themselves for church membership. Many of the ministers in these meetings, pastors and evangelists, were devout men who gave clear evidence that they had passed through "the narrow gate." Their conversation, their earnestness, their lovable disposition, their tender responsiveness for service or sacrifice when the eternal life question of an immortal soul was involved, left no doubt as to their relation to God, and their concern for the salvation of men.

But all these years I have never witnessed the abiding consecration of Brother George H. Cates to the service of God, the constant and definiteness of his aim to persuade men and women to be reconciled to God through Christ Jesus, our Saviour. The great pressing topic presented to the forty-five great congregations related to salvation and the immediate acceptance of its conditions by repentance toward God and faith in the Lord, Jesus Christ. There was

no spiritual dissipation—no distracting themes were introduced—the supreme matter was kept uppermost in the thought of the people. Act now, repent now, believe now, were the preachers braiding and persuasive entreaties to lost men. The calm, affectionate tones of the preacher expressed his deep and sincere interest in the eternal well being of the people, and their solemn attentiveness attested the gracious influence of the divine messenger. The skating rink in which the great congregations met, was the Mahanaim in McComb City.

Brother Cates is a master of assemblies. The organization of the work was most excellent. Such individual and harmonious work of pastors and people, and such personal endeavors to press the great truth of the gospel upon the hearts and consciences of men have never been seen in South Mississippi.

It was a marvelous revival and influence of the gospel of salvation and God's power.

CHAS. H. OTKEN,
McComb City, September 9, 1907.

Whisky Saloons and Ball Rooms, Baseball Craze and Skating Rinks.

The first two are twin, matchless evils, the devil's traps to catch our men and women and bind them for perdition. The saloon for the ruin of males and the ball room for the ruin of the females, and I give it as my belief that in proportion to the number who have participated in them, the ball room has destroyed the virtue of as many virtuous girls as the saloon has the manhood of noble young men.

Statistical reports have been published which give approximately the number of drunkards made by the saloon business in the United States every year, and it is appalling. But thanks be to the merciful God for the prohibition wave now passing over our country which is destroying the destroyer of so many homes and so many of our young men. May our next legislature wipe it off the map of our own beloved state, so that she may take her stand by her sister Georgia, cleansed from the iniquitous traffic. A statistical report of the number of fallen women whose ruin has been caused by the ball room business cannot be made, for it would be impossible to get at the facts. There are many, no doubt, of such poor unfortunates, (and they have my sympathy) who have never entered houses of prostitution, but whose virtue has been destroyed in the ball room dance. Partial reports have been made from a number of sources, only two or three I need to give which may be taken as samples of the rest of our country. The chief of police of New York City interrogated the inmates of the houses of prostitution in that city and reported that four-fifths of them told him that their first step from the path of virtue was taken in the ball room dance. A Christian missionary reported from Los Angeles, Cal., recently that he interrogated 200 fallen women in that city and 163 of the 200 told him that their ruin was due to the dancing school and ball room. The matron of a home for fallen women in a western city says: Seven-tenths of the girls received here have fallen through dancing and its influence. O, horrible! and yet you will find some mothers of pure, virtuous daughters who will look you in the face and say: "There is no harm in the dance." The reply of Mother Eve to the Lord was "The serpent beguiled me, etc" and it seems that that same old serpent

beguiles the daughters of Eve into the belief that "there is no harm in the dance" which has been the means of destroying the virtue and ruining more virtuous girls than all other means put together. May the time come when this woeful evil will pass away along with the whisky saloon, the twin, matchless evil of modern times.

The Baseball Craze.

The young need and should have wholesome amusement and innocent games are proper. Let us not try to "put old heads on young shoulders". Our Lord himself witnessed "children playing in the market place." Yet, let the young feel free to skip and jump and play to their hearts content. It is a fact, however, that a good thing may be carried to excess and become harmful, yea, sinful. I am confident that the baseball game (proper in itself) having become a craze has done more to deaden the spiritual nature of Christians who have engaged in or witnessed it and to lead the minds of the young away from the consideration of their eternal interests than any other one thing in our time. It has become a sin hatchery, where various kinds of sins have been committed by both church members and others in their wil enthusiasm over the game. The cursing, swearing, betting, anger, jealousy, envy and unholly hurrah are enough to make devils laugh and good angels weep. Some brethren and sisters of our churches have shown more interest in the game and have shouted louder over it than ever they did over the conversion of a poor sinner in a protracted meeting. I seriously question whether a minister of the gospel ought to attend such games. He cannot hope to increase his influence for good by doing so.

Skating Rinks.

Here again is an amusement which is a proper one if engaged in, in a suitable way in a suitable place and under suitable conditions, but it too has been prostituted in many places to the level of the iniquitous, and has become a near kinsman to the unholly mixed dance. The evils growing out of it may not be tabulated with accuracy. It's a thing to be shunned by lovers of purity and righteousness. O, Christian, "be vigilant be sober, for our adversary, the devil, goeth about seeking whom he may devour."

O. D. BOWEN.

Handsboro, Miss.

State Prohibition.

With seventy out of seventy-eight of the counties in this state where liquor cannot be retailed, the Christian people in those eight counties are opposed to the licensed liquor traffic. In this county the representative, floater representative and senator for this and Jasper counties defined their position in favor of state prohibition and I presume they were called upon in most, if not all the other counties. While it was not an issue in the gubernatorial campaign, Mr. Noel came out squarely for prohibition and Mr. Brewer remained silent until he was called out at Jackson in the joint debate. The saloon men lined up for Mr. Brewer, and on the Mississippi coast in the three wet counties they were very active workers and while a great many good men and men that were true prohi's voted for Mr. Brewer and worked for him, yet a large majority of those that order whiskey and in sympathy

thy with the traffic were ardent supporters of Mr. Brewer, which practically made it an issue in taking Brewer as the lesser of two evils. The following is clipped from the Commercial Dispatch:

"It is universally conceded that at the next session of the legislature a general prohibition bill banishing liquor from the entire state will be adopted. Hon. E. F. Noel, who received the gubernatorial nomination last Thursday, is an avowed advocate of temperance and will use every legitimate means in his power to secure the enactment of a general prohibition law. The majority of the members of both branches of the legislature are heartily in favor of banishing whisky from the state, and the only opposition to be encountered will come from the river and coast counties in which saloons are now operated. The towns and counties that have driven liquor out are all prosperous, and their prosperity has caused a number of influential men who have heretofore opposed statutory prohibition to change their minds and become advocates of such a law."

A whiskey sheet dubbed by its neighbor as a journalistic "Bung Hole" has this to say:

"Earl Brewer was our second choice for governor. If we had to make a third, fourth, fifth or six choice, we would not have named Noel. We would not have named him if our choice extended from sixth to fifteenth, or even further than that. He has been narrow and fanatical during his entire public life, and the reference to him as safe and sane was absolutely ridiculous. His career as the governor of this state where his fads and fancies can be fully exercised will prove the extreme to which his fanaticism will lead the next state administration."

The liquor men and sympathizers will die hard, but they will have to close their drunkard making places and hunt some other field to ply their nefarious traffic or embark in some legitimate business.

It is coming and the white apron gentry can take due notice and govern themselves accordingly.

W. H. PATTON.

Shubuta, Miss., Sept. 5, 1907.

Cincinnati, Ohio, Aug. 29.—United action by leading brewers of the United States against the spread of the local option idea was begun in a secret meeting in this city yesterday, news of which developed today.

It is proposed to adopt a definite plan to stop the spread of the local option, especially in the south. This was the prime object of the meeting.

There was no formal call issued and no publicity of the fact that there was to be a meeting. Representatives of the big brewing interests of the country were present, including the breweries of Chicago, Milwaukee, St. Louis and Cincinnati.

The inroads that local option is making, especially in the south, were thoroughly discussed, and it was decided that some action would have to be taken.

A committee was finally appointed and ways and means for accomplishing the purposes of the meeting will be decided upon.

Peniel.

I've wrestled all night long, O Lord,
With that which leaves me maimed for life;
And Jacob-like I go forth,
With shrunken sinew for the strife,
Then Lord, his blessings grant to me;

His greatest blessing,—power to bless;
Oh, let me prove wher'er I be,
A benediction in distress!

Send me far down the golden stairs;
Down to the pillows of hard stone;
Down to the souls sad with despair;
Down to the lonely and alone.
Send me with breath of Eden's Bower;
Send me with flowers of Paradise;
Send me within that darkest hour,
That e'er precedes the daydawn's rise.

Send me to hearts without a home;
To hapless lives without a love,
To crowds that now compassless now roam;
To floating arks without a dove;
Send me to children none have blessed;
To famished ones that none have fed;
To naked ones whom none have dressed;
And sick ones none have visited.

Make me to feel my brother's thorn;
Let my heart's scar be sympathy;
His darkness let me turn to morn;
His burdens let me place on the.
Let me with him go down and through
Gethsemane where thou has trod,
As Thou blessed Jacob bless me too.
Give me this birthright, O, my God!
MARGARET McRAE LACKEY.
Clinton, Miss.

A Good Book.

I have just finished reading the book, Every Man a King, by Orison Swett Marden. I want to recommend it as a great book for young people and for discouraged people. While I cannot endorse all that is in it, it is a great work and will do great good. It is gotten out by Thomas G. Crowell & Co., New York, and can be had at one dollar. Send and get it.

M. K. THORNTON.

The Layman's Movement.

This is in a general way to advance Christ's cause. It is to live better lives that our example may preach to the world and lead them to Christ. To give of our means to sustain and enlarge all the agencies and institutions of our denomination.

It seems to me that the best way to accomplish most will be to endeavor to put our state denominational paper in every Baptist family. If this could be done it would put more zeal and earnestness into all the causes advocated by our churches than any thing that can be done. Now, let every layman who is in sympathy with this movement work to this end. Heretofore the efforts to extend the circulation of the paper has been left to the publisher and the pastors of our churches. Now we ought to take advantage of the zeal in the layman's movement to accomplish this desirable object. If we can extend the reading of our state paper we will build up all of our interests. And if every live member of our churches will take hold of this there is no telling how much can be accomplished.

Every one who regularly reads the paper will become acquainted with our enterprises and the first thing he knows he will be praying for their success and that will lead to willing and liberal giving. The members of our churches who attend and take part in our conferences are those who do most for the success of the churches. They feel like it is our church. They love it, they pray for it and they are willing to give to its support because they know and feel its objects and

its needs. It will be so with all our enterprises if we can get all our members to become informed of and familiar with them. This will be a mighty good foundation on which to build up all of our enterprises. It also appears to me that if the brethren will put their names to all articles it will be of greater interest. Most all do this, but some times we see an article and would like to know the author, but find a non de plume. We may or may not know the writer.

The paper ought to be the family hearth, around which is assembled all of its members with the editor as pater familias, and when one speaks we want to know if it's John, William, James or Thomas.

W. B. KINABREW.

Columbus Association.

This body met at Pleasant Hill church, 10 miles east of Columbus on Friday, Sept. 6th and closed the 8th. The writer was elected moderator, J. W. Cooper, clerk and J. A. Glenn, treasurer. The associational sermon was preached by Bro. W. A. Hewitt. It was pronounced by the whole congregation one of the best. He is a great preacher.

Brother W. W. Whitfield was elected to represent the association at the next meeting of the Southern Baptist Convention.

The Record was represented by Brother J. C. Hardy of the A. & M. College.

Brother Byrd looked after the Sunday school work of the state and made some of the best talks ever made before us.

Brother Rowe was on hand. I have heard him preach and make mission talks for twenty years and one of the two best I ever heard him make was on Saturday morning. He was at his best. I wish he could not only make this speech before every association, but that he could make it before every church in the state. All the reports and discussions came up to high water mark. The letters show that the year was one of universal prosperity among the churches every way.

The entertainment by the people was as good as it could possibly be. Pleasant Hill church is in one of the best communities in the state. The people are intelligent, prosperous and progressive. They opened their doors in a good old fashion way. We will all remember with much pleasure our stay among them. We meet at Shuqualak next year.

M. K. THORNTON.

Yokena.

Here I come to see if you will let me in as a sister. We had such a good meeting here that I cannot help but exclaim that the Lord was with us. Our meeting was held by Brother Harvey Daner. It began on the first Sunday in September and lasted until Thursday eve, and on the last day there were 13 who were consecrated to God. Brother Daner preached twice a day, morning and evening, and dinner on the ground. This is my first attempt at writing, and if I see this in print I will write again. I believe Brother Daner will make a star in this world. His father came also and helped us greatly. We enjoyed their company very much. Brethren and sisters, pray for our converts and Brother Daner. May God bless and care for us is my prayer.

Yours in Christ.

P. M. REDDEN.

Yokena, Miss.

News in the Circle. Martin. Ball.

Rev. W. F. Fry has resigned the First church, Goldsboro, N. C., and goes to Texas.

Rev. W. B. Patterson, after several years successful work in Florida, goes to the care of the church, Knobnoster, Mo.

Rev. M. E. Hudson of Little Rock, Ark., goes to the pastorate of the First church, Ballinger, Texas.

Rev. C. H. Felt recently held a meeting at Garding, Tenn., in which there were 58 baptisms. The meeting continued three weeks.

Rev. J. F. Johnson, Belleville, Ark., has accepted the call to Spiro, I. T., and will enter upon the work at once.

Pastor A. E. Davidson resigned at Macedonia, S. C., and Rev. J. E. Covington was called to the church. He accepts.

Rev. P. C. Flowers, Trenton, Tenn., has been called to Jackson, La. He accepts, and enters the field at once.

Rev. J. M. Matthews accepts the call to the church at Independence, Mo. He has been supplying for six months.

Rev. R. H. Burris has accepted the call to the P. M. church, Greenville, S. C., and enters upon the work at once.

Dr. T. O. Hearn and wife, of Alabama, sailed with Dr. Willingham to China. Dr. Hearn was as a medical missionary and will be located at Pingtu.

Rev. Roy Smalley resigns his work near Jackson, Tenn., to enter the Seminary at Nashville. He is a graduate of the S. W. University.

The North Publishing Co., has bought the plant of the Baptist Banner, Martin, Tenn., and now has entire charge. The same editors will be retained.

Rev. N. E. Baten, professor of Bible in Edwards Payne College, Texas, will preach Sunday two Sundays in each month. Bro. Baten is one of Texas' very best preachers.

Rev. J. D. Harrell has resigned the care of the Nashville church, N. C. He was also chaplain of the Orphanage. His plans are not known.

Dr. J. R. Sampey of the Seminary, Louisville, Ky., has returned from his eastern trip much refreshed and will enter upon the work with renewed zeal.

Rev. P. Lee has resigned the East Macedonia church, Ga., after a successful pastorate of three years. It is not known where he will locate.

Rev. R. U. Lumpkin was recently ordained to the gospel ministry, by the Second Church, Atlanta, Ga. He accepts work in same city.

Rev. J. P. McCormick, Birmingham, Ala., has been called to the care of the church at Columbia, Tenn. He has been supply-

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ing the South Side church, Birmingham, for some time. It is thought he will accept.

Dr. J. B. Searcy, Little Rock, Ark., delivered the opening address at Central Female College, Conway, Ark. He is now one of the editors of the Baptist Advance. Everybody in Mississippi loves Dr. Searcy.

The South Carolina Sunday School Convention has secured the services of Prof. J. M. Way of Asheville, N. C., as field secretary for the state. He begins the work at once.

The Soul Winner's Band of Memphis has been instrumental in leading 600 persons to Christ since the great meeting conducted by Evangelist Cates in that city. Drs. Potts, Boone and Hurt are leaders in the movement.

The first Sunday in October the new meeting house at Winona will be dedicated, Dr. I. P. Trotter, Revs. H. P. Hurt and D. B. Allen, participating. These splendid preachers were ordained by the church. All the ex-pastors are invited to be present.

Ne Plus Ultra.

The greatest session of the Oxford Association, since I have been a member of the same, and I came into it twenty-three years ago, closed at 4 o'clock p. m., yesterday, September 6th with the singing of "God be with You Till We Meet Again," attended by the old fashion parting hand shake, while tears of joy and gratitude flowed from many eyes.

The association met with Big Springs church, 6 miles west of Water Valley, and the visitors were extravagant in their praises of the generous and large hospitality, so graciously given by the good people of the community.

Everything was at high water mark from the beginning till the close. Not a discordant note was sounded, but all were brethren deferring to one another, and each preferring the other. H. W. Rockett preached the associational sermon, subject, sanctification, and it was so good that every preacher in the association signed a request for its publication in the Baptist Record.

A. E. Jennings was made moderator and no moderator ever put more spiritual force into the deliberations of an association than he did. The spiritual power of the meeting was great.

In addition to the usual subjects reported on, there were stirring reports and addresses on the tri-state sanatorium to be located in Memphis, Tenn., by the joint efforts of the Baptists of Mississippi, Tennessee and Arkansas. The Oxford Association committee itself voted for \$12,500 of the \$50,000 to be raised by the Baptist of Mississippi for this enterprise. Also the "Layman's Movement", both of which were heartily endorsed by the association.

A stirring memorial to the next legislature was read and adopted, asking the legislature to give us statutory prohibition, and that the legislature submit to the people the right to vote on constitutional prohibition.

All of the discussions were of a high order, and there was but little in the way of superfluity. The gifts of the association were considerably in advance of the year before.

Brother A. V. Rowe was present one day, and made his influence felt for good. Bro.

September 19, 1907.

E. L. Wesson ran in for a short time and put in some good lies for the Baptist Record. Brethren Byrd and Leavell, the Sunday school specialists were both present fully wound up, and turned off some good things for us.

It was good to be there. The association meets next year with the Yellow Leaf church, 6 miles southeast of Oxford, Wednesday before the second Sunday in September.

W. I. HARGIS.

King Alfred's First Book.

By Harriet Prescott Spofford.

When the young queen of Ethelwulf
Among her stepsons held her state,
Our letters felt a mighty throb—
The thrust of Charlemagne the great

The grandchild of that Charlemagne
Queen Judith sat within the hall,
While shadows like the olden gods
The firelight sent along the wall.

Into the Saxon land she brought
The habit of another shore.
The graces of the court of France,
The pleasant love of lettered lore.

She read to the king's sons that night
A tale of ancient chivalry,
Low-voiced and sweet, until at last
The scroll lay finished on her knee.

Sons of the king; and yet they knew
No character of song or prayer;
To them the missal-book was blank,
To them the written page was bare.

They sat and strung their twangling bows,
Polished the spear, and shaped the haft,
And trolled a ballad in the pause,
And flouted the old penman's craft.

But one, more eager, felt his heart
Stir as he saw the parchment fold
O'er a bright letter, where the monk
Had wrought with cinnabar and gold.

That letter seemed a shining door
Into a world of hidden light,
And half recoiled before the sight,
And half hecoiled before the sight.

The flame that played about the queen
Touched her white samite, stayed a while
Within her gems like drops of wine,
But not so long as in her smile.

"I give this book to him who first"—
She said, her swift tones clear and glad—
"Shall read its tale." The princes jested,
Save one, the silent youngest lad.

He thought of Rome, where once the king
Had journeyed that he might be blest,
Sculptures and temples, all the power,
That gownsman with their books possessed

Sooth, he remembered gracious France
Whose champions wore the golden mood
Of letters; and the queen's voice seemed
Like a flute blowing in a wood.

Perehance some priest would give him air,
Perehance the queen herself. His soul
Was lofty with a new desire—
He learned the lore, he won the scroll.

And England's letters feel today
The pulse of Judith, and her look
The while her tuneful accent told
The honey hived within a book!

September 19, 1907.

THE BAPTIST RECORD.

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J. W. PATTON MUSIC HOUSE,

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W. F. SMITH, PROP.

October 1st, 1907.

October 1st, 1907, is to be a great day in the annals of the Woman's Missionary Union. It is to be marked by two far reaching events.

On October 1st, 1907, in the city of Louisville the Woman's Missionary Union Training school for missionary workers will be opened, with due ceremony, in its own large and commodious building. With its opening the union undertakes a new responsibility, embraces a great privilege and sets in motion another force which will reach the uttermost ends of the earth.

It is fitting that this same day, October 1st, when we enter upon the great work of training women for larger service at home and abroad should be also the date of the consummation of a universal effort for the enlargement of the number of workers who stand for this and every other undertaking of the union.

October 1st has been set apart as Enlistment Day, when the results of a united and organized effort to double the membership of the Women's, Young Women's and Children's Missionary Societies connected with the union will be summed up. Observed from one end of the south to the other this effort should add not only thousands, but tens of thousands to the number of our active workers.

Next May the union will celebrate its 20th anniversary. It is a noble ambition to double its present membership ere that date. Literature to interest and direct this movement has been provided by the union, and will be sent on application to the State

Central Committees. With few exceptions there is ample room for such increase in the churches and Sunday schools in which the societies now exist. That they should aid and be aided by these organizations which have proved such a blessing to their members, and through them to the world, cannot be denied. If then the work of interesting them should be done, it can be done by prayerful, careful, gentle persistent effort.

FANNIE E. S. HECK.

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Ashamed of Mother.

It is a sorry day for a girl when she feels herself superior to her mother, and considers herself called upon to apologize for her bad grammar, mispronounced words, foreign accent, or slips in her speech. When a girl becomes so small and contemptible that she is ashamed to appear in public with her mother, because she is old-fashioned and dowdy in appearance, her hands brawny, her face prematurely wrinkled, and her form bent by long years of drudgery for her children, she is indeed to be pitied. She has fallen below contempt.

What a return to make to the poor mother for all her self-sacrifice, for the years of patient trials cheerfully plodded through



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The Famous Parliamentary System
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Most Legible Shorthand System Of
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WACO, TEXAS

that her daughter might enjoy advantages that she, in her youth never dreamed of.

The girls who are ashamed of their hard-working mothers are few, happily, compared with the vast number who appreciate and endeavor to repay their mothers' sacrifices. Still, there are too many of them—girls who do not even darn their own stockings, mend their own clothing, or make their own beds.—Success.

OXIDINE.
A Chill Cure in Every Bottle.
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Lorraine Montgomery, child of Brother and Sister Sam Montgomery of McComb City, was born Feb. 29, 1907, died June 24, 1907, age 3 years, 3 months and 24 days. Though she lingered but for awhile among us, she has left in the hearts of parents and loved ones the golden ties of a loving memory that shall bind them closer to heaven.

F. N. BUTLER.

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Woman's Work.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian.
Mrs. W. R. Woods, Secretary, Meridian.

Woman's Missionary Union Training School.
Louisville, Ky.

Under auspices of
Woman's Missionary Union.
Auxiliary to Southern Baptist Convention.
Session Opens October 1, 1907.

What is the Training School?

It is an institution established by the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, for the training of women who are called of God to give their lives to any form of mission work, Home, Foreign, City, Church or Sunday school.

The chief text book is the English Bible, and courses are also given in Christian doctrine, mission, church history, biblical introduction, Sunday School Pedagogy, sociology, music, elocution, nursing and domestic science.

It gives practical training in city evangelization.

The faculty has been carefully selected from earnest and consecrated teachers, several of whom are the professors in the Southern Baptist Theological Seminary.

The session opens October 1, 1907, and closes May 26, 1908. The second term begins January 20, 1908. Students can enter at the opening of either term.

Expenses.

No tuition is charged. A matriculation fee of \$2 is charged. This entitles the student to medical attention during the session. Board with light, heat and bath is given at \$3 a week. A limited amount of laundry is done at 40 cents a week. It is estimated that \$175 a session will meet all expenses except clothing and travel.

Admission.

No student under 20 years of age will be received except by special action of the Boards.

Each applicant for admission must give the names of her pastor and four members of her own church, as well as the name of her family physician, that the Board may correspond with them as to her Christian character, her health and general fitness to undertake regular mission work.

At present—and until a generous denomination provides it—there is no students' fund, so no student can be received whose board is not arranged for by herself or her friends. It is hoped

that scholarships will soon be made possible by societies or individuals making loans that can be used for this purpose, to be returned at the convenience of the beneficiary.

All students must subscribe to the rules and regulations governing the Training School—they must give one hour a day to domestic science and they must furnish one pair of blankets, one pair of sheets, one pair pillow cases, six towels.

The Location.

A beautiful building at 320 East Broadway has been purchased for the school at a cost of \$23,000. It is earnestly asked that societies and individuals come up promptly with generous donations to meet this expense authorized by Woman's Missionary Union.

The building is admirably adapted for the purposes—in perfect repair, all modern conveniences—and large enough to accommodate fifty or more students.

An Appeal.

Dear friends, we beg that you will take this cause fully into your hearts. From every quarter and from every denomination comes the appeal, "Send us more trained women." Let us interest ourselves to turn the thoughts of earnest and consecrated Christian women to this crying need, and then give the money to support them while they are learning how to "speed the King's business in the uttermost parts of the earth." Above all, let us ask divine guidance and the divine blessing upon all that is done.

Apply for catalogues and application blanks to Mrs. Maud Reynolds McClure, Principal of Woman's Missionary Training School, 320 East Broadway, Louisville, Ky.

—Argus.

Nine Baptist Facts.

1. It is a significant Baptist fact that the marginal references in our common English Bible were prepared and first published by Rev. John Canne—a Baptist. This was in 1637.

2. It is a great Baptist fact that the first civil government on earth where absolute religious liberty was enjoyed as a constitutional right was established in Rhode Island by Roger Williams—a Baptist. This was in 1643.

3. It is a precious Baptist fact that the most noted religious allegory ever written was the Pilgrim's Progress, by John Bunyan—a Baptist. He wrote it while in Bedford jail in 1660-72.

4. It is a suggestive Baptist fact that the first public free school, from which has sprung the splendid public school system

of this country was established by Dr. John Clarke—a Baptist. This was in 1675, in Rhode Island.

5. It is a Baptist fact of scientific note that Rev. Ebenezer Kinnersley of Philadelphia, who made pioneer discoveries of what he called electric fire, and important inventions in electrical apparatus, was a Baptist. This was in 1746.

6. It is an accredited Baptist fact that the first amendment to the Constitution of the United States, securing freedom to all in the worship of God, was adopted September 23, 1789, as the result of Baptist efforts.

7. It is a commendable Baptist fact that the first church of any denomination organized in what was then called the northwestern Territory, was at Columbia, now a part of Cincinnati, Ohio, and was a Baptist church. This was in 1790.

8. It is a well known Baptist fact that the inaugurator and founder under God of the modern missionary enterprise was Dr. William Carey—a Baptist. This was in 1792.

9. It is an important Baptist fact that the prime mover for the organization of the British and Foreign Bible Society in the world, was Rev. Joseph Hughes—a Baptist. This was affected May 4, 1804.—Northwest Baptist, Winnipeg.

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That shines in Jesus' face,
And on my very character
His loving likeness trace.
—Henry Croker.

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What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Theodor's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I hesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

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Prepared by NATIONAL TOILET CO., Paris, Tenn.

Interesting Items.

The Lotus-Eaters were people Homer wrote of in his Odyssey, who ate of the lotus plant, a water lily, which caused them to forget their homes and friends. Therefore forgetful and negligent people are called lotus eaters.

The bridge of sign is in Venice. It connects the Doge's palace and the state prison. Over this bridge the condemned to death passed on their way to execution.

The Kari-Kari (happy dispatch) is the Japanese official suicide.

The Koh-i-noor is a Goleanda, diamond, the largest in the world, and belongs to the crown diamonds of England. Its commercial value is \$625,000.

The Labarynth was a celebrated structure built by Minos, King of Crete, which contained a maze out of which the one who entered could find the way back.

"Bibliotèque National" is the National Library of France at Paris, and contains over 1,000,000 books and 150,000 manuscripts.

"The Catacombs" are a subterranean sepulchre about three miles from Rome in the Appian Way, a vast number of long underground passages about three feet wide and ten feet high. On each side, in niches, were deposited the bodies of the martyrs and early Christians. These niches were closed with tiles or slabs of marble, having appropriate inscriptions on them. During the persecution by Papal Rome the Christians concealed themselves in these caves.

The curfew bell was instituted by King William, the Norman Conqueror, about the year 1080, A. D. At 8 o'clock p. m., the church bells rang throughout England, and all lights were extinguished and the fires raked up and covered with ashes, and the people of the kingdom retired for bed. This rule lasted many hundred years after the passing of William, and the custom was practiced in this country in English colonial days, and in many places it is still practiced in New England villages.—Ex.

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Capital City Bank & Trust Co., Jackson, Miss.

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The Home.

That Ride That Saved Oregon.
By Laveine R. Sherwood.

When At "Sheridan's Ride" we hear,
And the famous ride of Paul Revere,
Irons, bearing his false
name condemned to unmerited shame;
Periton's Ride still stirs our blood,
He warned the Johnston folk of the flood;
But a braver, harder, more wondrous ride
Than these, or than any I know beside,
Was the ride that saved us Oregon.

Long! The September moon looking down
On the placid waters of Puget Sound,
Saw it begin, and through trackless wood,
Over snow-covered mountains, o'er
Swollen flood,
Over canyons, o'er passes, o'er
Solitude, hunger, thirst, chill
Winds and damps,
By wain, by wagon, on foot and
On sled,
It lasted till April's sun shone
Overhead.
As Whitman rode into Washington.

For as Marcus Whitman had
Told alone,
That the Cayuse Indians of Oregon,
Losing and teaching the Book
of the Lord,
A wandering hunter had brought
The word—
Your right to your labor will
Soon be lost,
For the British are claiming all
This coast;
They say 'tis a mountainous desert
And so
Our rulers are meaning to let it
Be meaning to cede to them
Oregon."

Then Whitman's patriot heart
Was stirred;
Said he: "This matter must not
Be deferred;
Our government must have been
Bad astray
By the grasping traders of Hudson Bay.
A mountainous desert, indeed?
I will go myself and tell them
The truth:
These fertile valleys, these sun-
dressed lands
Must never pass into alien
hands."
And Whitman started for
Washington.

And the tale of his journey all
Men know—

That winter journey of long ago,
How he came, when seven hard
months were past,
Into President Tyler's presence
at last,
And he said: "The land is broad
and fair,
And untold natural wealth is
there;
This Oregon region must not be
lost—
Must be saved to the Union at
any cost."
So Whitman pleaded for
Oregon.

And the president answered as he
should:
"You're a man of truth and your
word is good;
Your account of the country
stands unimpeached,
But—the British will us it can't
be reached:
Prove that it can,—take a wagon-
train
Of emigrants safely across the
plain
Into it,—and I pledge you here,
No foreign governor's voice shall
e'er
Be heard on the shores of
Oregon."

So Whitman led the emigrants
back,
In the summer by an easier track,
And saved us the states that to-
day are known
As Oregon, Idaho and Washing-
ton!
For these comprise, so our text-
books say,
"The Oregon country" of Whit-
man's day.
Then he took up his mission work
again,
Teaching the savages to be men,
The Livingston of Oregon.

And now in the land that he loved
so well,
And where, 'neath the Indians
hatchet he fell,
On college and city and county
his name,
Carries his memory down to
fame;
And a monument, stately and slender
and fair,
Cleaves in his honor the fir-scented
air,
Telling the story, in eloquent
stone,
Of the life that was given for
Oregon.
Of the ride that saved us
Oregon.

Self-approbation, when found-
ed in truth and a good conscience,
Is a source of some of the purest
joys known to man.—C. Simmons.

Real Use of the Bee's Sting.
"The bee's sting is a trowel,
not a rapier," said a nature stu-

THE BAPTIST RECORD.

September 19, 1907.

TO CURE ECZEMA.

The one infallible method by which
Eczema can be quickly and permanently
cured is by the use of HEISEL'S Ointment.
For half a century this great remedy
has been the means of curing skin diseases
of every nature. Erysipelas, Tetter, Claps,
Pimples, Ringworm, Itchy Skin, Clean-
sions, Rough Skin, Salt Eruptions, Scald
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as the dread disease—Eczema. Before apply-
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Up the liver and cleanse the blood. Oint-
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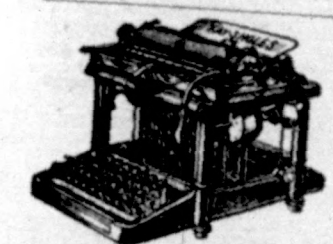


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Face About and Fight It Out.

Ol' Mistah Trouble, he come
aroun' one day
An' say, "I gwinter git you, so
you better run away!
I likes to see you hustle. Dat's de
way I has my fun
I knows I kin ketch up to you,
no matter how you run!"
I says, "Mistah Trouble, you has
been a-chasin' me
Ever since I kin remember an' I's
tired as I kin be.
So I's gwinter stop right here
and turn aroun', a-facin' you.
An' lick you if I kin, an' fin' out
jes' what you kin do."
Ol' Mistah Trouble, he looked
mightily ashamed,
He acted like a buckin' horse
dat's suddenly been tamed.
An' den he turned an' traveled off
a hollerin', "Good day;
I ain't got time to fool aroun' wif
folks dat acts dat way."
—Washington Star.

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It does not empty tomorrow; but
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Coughs that shake the whole body. You need
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**REV. W. T. LOWREY, D. D., LL. D., President.
CLINTON, MISS.**

How to Avoid Contagion.

As the time is here again for mothers to prepare their little folks for school, the all important question arises: "How to avoid contagion," and its germs that are the cause of that class of diseases known as infectious or contagious. Diseases of the eye, skin and throat are very easily communicated and oftentimes by want of thought in households where there are small children. I have known serious results of children's using the same towels and soap, and if any member of the family is troubled with nasal catarrh, a skin disease or any kind of sore eyes, they should have their own wash basin, towels, soap and handkerchiefs. Children at school will borrow handkerchiefs to wipe fruit from hands and mouth, saying they had forgotten their own, and they should be carefully talked to about the danger. Young people who are troubled with eruptions on the face and who continually rub and scratch them, should be made to realize the importance of clean fingers and nails, and they should be trained to wash their face and hands every night before going to bed, in warm suds to which a little borax is added, as the borax cleans, purifies and disinfects. All towels and handkerchiefs used by a person with catarrh, sore eyes or any infectious disease should be put to soak over night in strong borax water, and they should be washed by themselves and not put in with the general wash as there is no better way of scattering germs. It is wise to observe such little practices for infectious diseases are numerous and while they are so easily transmitted, it may take years to get rid of them, and some children are far more susceptible to disease than others; hence the need of warning and of being very careful in all things that pertain to health and hygiene in the home.

M. A. H.

Mars Hill.

The meeting began with this great old church on Saturday before the first Sunday in August with Rev. J. P. Williams of Silver Creek, to do the preaching. Bro. Williams is a great preacher. He doesn't hesitate to denounce sin in all of its forms and phases. He preaches the plain truth in a clear and forceful way. Bro. Williams was a stranger when he came to us, but by his earnest and faithful preaching greatly endeared himself to the people.

Many things seemed to conspire against the interests of the meeting and there were obstacles of a serious nature in the way; yet, notwithstanding this, the Lord gave us a good meeting. Three were received into the membership of the church by letter, and Christian people were revived and strengthened.

Mars Hill has stood holding out the beacon light of truth for nearly a century, and today I regard her as one of the strongest churches in our state. She is making steady advances in the line of Christian giving, having given more for missions this year than ever before. There are some as good people here as are to be found on earth. They greatly help and encourage a young pastor in his work. I can not close this notice without making mention of our ladies. During the year there has been organized in our church a flourishing Woman's Missionary Society which is doing a good work. These women have recently put a handsome carpet in the pulpit which is an honor to our church and a credit to them. May God greatly bless them in their noble work. The Lord has greatly blessed me in giving me a good field of labor. I have a noble people with whom to work, and I thank God for them, for I feel that I am a better and stronger man in God's service for having known and labored with this people. May the blessing of the Lord be upon all of God's servants and upon every department of our Master's cause.

Fraternaly,

T. J. BARKSDALE,
Smithdale, Miss.**Tangipahoa and Mars Hill.**

The church at Tangipahoa began her protracted meeting on Saturday before the fourth Sunday in July, and continued it through the following Thursday. Rev. J. H. Lane of McComb City did the preaching to the delight of all who heard him. Brother Lane preaches the pure gospel in a plain way and depends upon the word for results. His sermons were such as are calculated to build up and strengthen Christian character. He seems to help and strengthen the pastor in his work. This church is Brother Lane's old field of labor, he having been pastor here for several years before we came here, and it was a real pleasure to have him with us again. As some of the results of the meeting the saints were edified and built up, three were re-

cived by letter and one was baptized.

Tangipahoa is a good church and it has been my honor and pleasure to serve them as pastor for nearly five years. At the beginning of this year the church decided to go from one-fourth to one-half time, and we have been moving on in this way since that time. The Bogue Chitto Associa-

tion meets with this church in October.

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GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.		Liabilities.	
Bonds and Mortgages,	\$5,809,650.00	Policy Reserve	\$16,006,708.00
Bonds and Stocks (market value) ..	8,907,787.91	Miscellaneous Liabilities	297,780.84
Real Estate	1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends)	1,621,413.00
Cash in Banks and Trust Companies .	293,545.75	Reserve to provide for all other Contingencies	*1,083,648.98
Loans to Policy Holders	1,950,996.14		
Other Assets	396,961.21		
Total	\$19,009,550.82	Total	\$19,009,550.82

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so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

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